



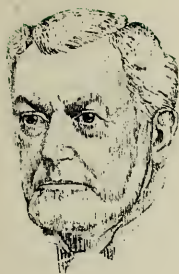
JOSEPH SMITH



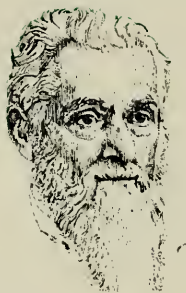
BRIGHAM YOUNG



JOHN TAYLOR



WILFORD WOODRUF



LORENZO SNOW



JOSEPH F. SMITH



HEBER J. GRANT



GEORGE ALBERT SMITH



DAVID O. MCKAY

where there is no vision the people perish . . .

Cumorah's Southern Messenger

February, 1969

Registered at the G.P.O.
as a Newspaper.

CUMORAH'S SOUTHERN MESSENGER

February, 1969

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ADDRESS CHANGES

What is most Important?

The first part of December we were thrilled in hearing Gary Player, the world famous golfer, tell us about his philosophy of life. He spoke to a capacity crowd of members and friends of the Church at the Ramah Chapel. Among other things, he told us what he thought were the three most important things in life. He said they are: Faith, Education, and Physical Fitness. As Mormons, we can accept these as very important principles and parts of a happy and healthy life. We accept each of these as part of the Gospel of Christ and essential to complete happiness. What do we mean by faith? It means one thing to one person and something else to another. Is it a profession of belief in God? It is this, but much more. It is a seeking to know God — to know His will — and then obeying his will.

It is believing in God and that He will reward us for righteous living and will punish us for evil doing. That reward or punishment is in part experienced in this life and finally in the life to come. Faith is doing all we can for ourselves and fellow men, and then knowing that what we cannot do of ourselves, God will do, if this is for the best. It is a conviction that God and Christ live, and a striving with our heartfelt dedication to love and serve them and our fellow men as well. It is believing in unseen beings because we have felt the Holy Ghost testify to us that they live. It is following the teachings of Christ because God has made it known to us that they are the way to eternal life.

Many years ago while attending a military church service, I recall the chaplain telling those present that if they would come up after the service and shake his hand that this would evidence their accepting the Lord as their saviour and that they would be saved. It is difficult — and in fact, impossible — for me to reconcile this faith with the principles taught by the Saviour and His Apostles.

It is wonderful to have faith, but let it be a faith which will bring us to love God enough to learn His will and then obey that will.

True faith in God will change our lives for good. Someone has said that "The Gospel makes bad men good and good men better." It causes us to cast aside habits and practices which are against God's will. It causes us to apply the teachings of Christ in our daily lives. True faith inspires us to weed out the imperfections each has in his life — the final goal being that we become perfect, even as God and His Son are perfect.

Unless we are daily practicing the overcoming of faults and weaknesses in our character, we are falling short of this goal. Unless our lives are more perfect today than they were last year, last month, last week, we are not showing the daily repentance and the resulting progress God has in mind for us.

Benjamin Franklin used to carry with him a list of virtues he wanted to acquire and faults he wanted to overcome. That he was used by God in establishing the land of freedom of America, together with principles to govern it, is testimony to the desirability of practicing each day the perfecting of our lives.

What are some of the noble virtues to acquire? One could be dependability — the following through with a given assignment until we have done all possible to make it a success. What about honesty, truthfulness, helpfulness, kindness, patience, tolerance, thankfulness, forgiveness, love.

What faults can we master? What of anger — losing one's temper — revenge — criticism — fault finding — swearing — gossiping — disrespect — law-breaking — failure to sustain authority — dissension — argumentation — injuring the feelings of others — injuring the character of others?

These lists might be multiplied many times over. Each of us knows his own weaknesses. Each can practice overcoming until they are over-

(Continued foot page 32)

President McKay Honoured

President David O. McKay, believed to be the nation's oldest former football player, received the "Distinguished American" award from the National Football Foundation and the Hall of Fame.

The award was presented in absentia to the beloved Church leader at the 11th annual awards dinner of the Foundation in the Waldorf-Astoria Hotel in New York Tuesday night.

Accepting the award for President McKay was Frederic S. Schluter of Princeton, N.J., a convert to the Church and president of the Delaware Valley chapter of the Foundation.

Some 14,000 attending the banquet heard President McKay praised for his exemplary life and were told how he played guard on the University of Utah football team in 1894. He is believed to be the oldest former gridder in the nation.



David O. McKay
back, second left

The New York event marked football's 100th season.

Vincent DePaul Draddy, chairman of the awards dinner, said, "it is not because of the lengthening years of this distinguished man that we honour him. We honour him for the richness of his life and his beneficial influence upon his fellow man. As football men we cherish the record of this noble career."

Mr. Draddy also read the citation which came with the plaque to be delivered to President McKay. The citation read:

"Churchman — Leader — Senior Veteran of Football.

"The National Football Foundation and Hall of Fame salutes as a 'Distinguished American' Dr. David O. McKay, the oldest living football man of record in our nation. For many years he has been the renowned President and Beloved Leader of the Church of Jesus Christ of Latter-day Saints. (Mormon)

"Born in Huntsville, Utah, September 8, 1873, he played guard in 1896 on the first football team that represented the University of Utah. In a lifetime that encompasses all but five years of our Football Century, he has served as the spiritual head of a great religious community, a statesman of his Church, educator, writer, trustee of universities.

"He has provided an inspiring example for youth and for his fellow citizens. He has personified the standards of heart and mind, of physical excellence, and of the competitive values he exemplified so long ago on the football field. Today, in his ninety-sixth year, he cherishes those values with resolution undiminished."

— Taken from Church News December 7, 1968

WHAT IS MOST IMPORTANT

come. How strong is your faith? Is it strong enough that you can say, "I am the master of my fate; I am the captain of my soul?"

It seems to me that to have true faith is to practice all the commandments of God, receive all the ordinances which He has ordained. The foregoing virtues and vices concern some of these commandments. All of them have to do with loving God and our fellow men. All of them are important in our quest for exaltation, as are the ordinances, which he has established for our present and eternal joy. True faith in God is one of the greatest and most important things in life. How strong is your faith?

With love to each of you,
President and Sister Badger



SPECIAL FEATURE

PART I

CHURCH HISTORY IN S.A.

Excerpts from “A BRIEF SKETCH OF THE LIFE OF WILLIAM HOLMES WALKER” and “THE LIFE INCIDENTS AND TRAVELS OF ELDER WILLIAM HOLMES WALKER AND HIS ASSOCIATION WITH JOSEPH SMITH, THE PROPHET.”

December 1852, in company with my father-in-law, Winslow Farr and brother-in-law Aaron F. Farr, commenced opening a road and building bridges. Hewing timber for a sawmill in Little Cottonwood Canyon (20 miles distant) on August 27th we had our mill ready to raise. I started to Salt Lake City to get men for the purpose of helping raise it. Before I arrived at the city I learned that I had been appointed to go on a mission to Cape of Good Hope, South Africa. Instead of taking out men to raise the mill, I took one to purchase my interest, and succeeding in this I settled up my business, and got ready and started in fifteen days, without purse or scrip. Neither two coats. Leaving two wives and two small children. The youngest two months old. For their support and care I left them in the hands of a man by the name of Hill. Who proved not to be a good man or Latter-day Saint. He had just arrived from England and was a stranger to me; but was recommended as being good.

I left provisions for a year, a valuable span of horses, a good harness, a number one yoke of oxen. Two wagons, six cows and fifteen head of young cattle. The man moved into the log house that my family had moved out of, lived on the provisions I had left. Hauled wood through the winter and sold for his own benefit, leaving my family to suffer for the want of what he had consumed and in the spring traded off some of the stock to get himself a team, moved off and we have never seen nor heard of him since. Before going, he killed one horse, used up the other and the oxen. So in consequence my family had to work very hard for their support.

The 15th of September 1852, I, in company with Jesse Haven, Leonard L. Smith (of the same mission as myself) and in company of one hundred elders, for different parts, left Salt Lake for our several fields of labor. This

was the day that the revelation on celestial marriage was made public to the world and sent to the nations.

We were organized with H. S. Elridge as our captain, although Orson Pratt and Several prominent men were in the company.

... April 18th (1853) We arrived at the place of our destination, for which we were thankful. We had a good passage and landed in safety. No accidents of any kind had happened to us. According to our prayers, we thanked the Lord for all the blessings and also for so favorable circumstances while crossing the sea. As a good cabin passage. Which we realized was a blessing from God, for we left our homes without purse or script, and have no other dependence, only in God. We are now landed in a strange land among strangers. Without home and without friends and without money, which gives me feelings not easy to express, when I



reflect upon my feelings and qualifications. Sent forth to the nations of the earth to preach the gospel of Jesus Christ to every nation, tongue, and people, and have no other dependence, only in Him. I thank God that I have no other. I pray that I may always put my trust in God and none else.

** Tuesday, April 19th, 1853. Landed in Capetown, Cape of Good Hope, South Africa.

** Friday, April 22, 1853. We obtained permission to preach in

the town hall and gave notice through the public print that we would give 6 lectures, commencing on Monday evening, next at half past six o'clock.

** Monday, April 25th, 1853. I visited Rev. Mr. Risdale to obtain his chapel. He, like all the rest, was afraid of us and refused. I called on Mr. Maynard, a rich man. I took dinner with him and he invited me to call again.

We returned to Capetown to attend the appointment at the town hall. The house was full. They looked at us as though we were some awful beings. Brother Haven spoke, Brother Smith and I bearing testimony of the work and prophecies of Joseph Smith. As soon as Joseph Smith was mentioned as a prophet, they began to hoot and holler "Old Joe Smith." A mob broke up the meeting in an uproar. They had gathered for that purpose. To all appearance we might have expected some trouble. Some gentlemen said that they would walk with us and that we should not be molested. We told them that we felt alarmed and did not know where we were going to lodge. One young man went with us to find lodging and gave us five shillings to pay for it.

** Tuesday, April 26th 1853. In the evening we went to the town hall and found the house locked against us. We adjourned to the Bethel Chapel or "Sailors' Home". I hired a black man to stand and tell the people at the town hall. It was soon filled. Devils and a mob came also, shouting "Old Joe Smith," etc. making all sorts of hideous noises. We were not able to speak more than five or ten minutes. There were several who wished to hear but the mob was too numerous. We made several unsuccessful attempts to speak. As we went out stones were thrown at us. However, we passed through their midst unharmed. Mr. Not came and invited us to his house; he gave us supper . . .

** Friday, April 29, 1853. I returned to Cape Town. I have been mentioning dealings with different parties because eating is an exception to the general rule, the times mentioned being the only times that we get anything to eat.* The clergy and ministers went from house to house, telling the people not to admit us or give us anything to eat, using all of their influence and power to starve us and drive us out of the country.

** June 9th. Returned to Mowbray, when Mr. Paul opened his house for holding meetings; but had no time to make seats. I told him that I could make them. He said there was materials and tools, so I made the seats.

I notified the people and then went to Capetown and informed Br. Haven and Smith of my success. They both attended a meeting held June 12th. We had a full house and good order. However, threats were made that the doors and windows would be broken in and the meeting broken up.

Mr. Paul, being a master workman and builder, and having from 40 to 50 men in his employ the year around, and a man of considerable influence, took a decided stand and told them, that made the threats, that they were welcome to come to the meeting; but the first man that offered an insult on his premises either to the house or to the elders, he would put more holes through, than there were in a skimmer. Mr. Nicholas Paul was the first and only man that had the moral courage and stamina to defend the servants of God and bid defiance to mob rule.

From that time on, as long as I remained in the vicinity, I had a room furnished, nothing lacking for my comfort. For this I felt truly thankful; that God had overruled the acts of men, for the accomplishment of his purposes. From this time on, we held regular meetings, on Sundays, and through the week.

** July 9th . . . The next day it was published in Capetown papers, that the Mormons had been meeting with great success. "Yesterday, July 10th, they succeeded in baptising 6 persons in a millrace, just above a mill at Newlands. The sins that were washed down, came with such weight and force upon the machinery of the mill, that it was broken and destroyed." About this time, it was also published that the people should beware of the Mormons and not admit them into their houses; but should they gain admittance, to look after their silverware and valuables.

The facilities in this vicinity for advertising were remarkable good. An omnibus line ran from Capetown to Wynberg, and was the only direct thoroughfare through the settlement. Buses ran every 30 minutes, and were always loaded, outside and in. Invariably someone on the bus knew us and pointed out "There they go." As we had to travel mostly on this road, it was not long before we were generally known.

Notwithstanding all the opposition and efforts that were made against us and to starve and drive us out of the country as well as inducements that were offered; in six months we succeeded in baptising 45 persons, and organized two branches and one conference. We also blessed quite a number of children.

** July 18th. Br. Paul and some others went with me to Capetown to assist Br. Haven. We had not been there long when a mob of 500 filled the house and street. They carried on so that we were obliged to get away as best we could. They followed us. The following was published in a Capetown paper. "On Monday evening, last, the Mormons attempted to hold a meeting in a public house in Bee Street; but the feeling against them was shown in so strong a manner that it was impossible for them to obtain a hearing. The meeting commenced at 7 o'clock; and after a prayer, one of the Saints stood to preach; but the uproar was so great, that he soon was obliged to give up the idea of addressing them. And he accordingly announced that there would be no preaching that evening. The audience, however, was not so easily dispersed. They remained about the premises, demanding the Mormons, who had gone to the back part of the house, and whom they wanted to duck or put in the sea at the end of the causeway. Some wanton persons even went so far as to destroy the windows and sashes of the room in which the meeting was held. Eventually a body of about ten policemen came to the scene of uproar and by 9 o'clock the populace had dispersed and there remained only the broken windows to tell how strong was the feeling excited against the followers of 'Joe Smith.'"

** June 6th. Mr. James Parker and many more came into our meeting, who were disposed to make disturbances and tried to break it up. Also a number of boys joined in this disgraceful conduct. It was expected that Br. Parker would preach this evening; but he was detained in a serious combat with his brother, till late. When I got through speaking I went out and talked to the crowd. They kept quelled for a while. Br. Parker spoke for a short time. After meeting was out I received very abusive language. They threatened to throw me in the river. Said I ought to be tarred and feathered and whipped. I went out and asked them what they wanted to hurt me for. They said because I preached false doctrine. I talked to them a while. They quelled down. I told them I was not afraid of them. They finally went away and did not offer to hurt me. Br. Parker did not go to his brothers as usual; but stopped with me and slept on chairs and had no supper.

** June 7th. This morning Br. Parker started for home. I still continued my efforts to spread the gospel in every way and manner I possible could. Going from house to house, conversing with all who would listen. Distributing pamphlets, with advertisements of our meetings on the covers. Going in the surrounding country, conversing and preaching and improving every opportunity, for three weeks. I only had breakfast one morning in that length of time. Sometimes dinner, at other times a piece of bread and butter at our room. For six weeks I averaged only one meal per day. Some were very favorable, were convinced of the truth. In consequence of neglect of duty became cold and indifferent until every house and heart were closed against me.

I was obliged to give up our meeting house, as at last only 2 or 3 came, and sometimes none. I might say, however, that a number might have been baptised but for the want of courage. Some prominent men would send word that they would rather I would not call on them in person; their popularity would be in danger. So strong was the influence against



Mormonism, that they did not dare let it be known that they were investigating, or even favored the Mormons so much as to admit them into their houses, or lodge them or give them anything to eat. A few exceptions. The fact that I was there from six to twelve months, without hearing from my family or friends, not receiving the Deseret News or any other paper less than a year old. It might be truthfully said that no person could pass through all those privations, trials and

difficulties only through the grace of God. I firmly concluded that the Lord did not require me to stay longer at Grahamstown, under the circumstances; but I felt all the time that I wanted to do my duty in warning them and leave them without excuse. I felt my garments were clean and clear from their blood in the day of judgment; having so concluded, I returned to Fort Beaufort; where the Saints spared no pains in providing everything for my comfort that I could desire.

I did not remain, however, only a very few days to enjoy those comforts and rest and recruit a little, when I started up farther into the interior of the country, and on the borders of Kaffir Land, to extend my efforts and labor. I visited Mr. John Green on Cat River, who I had dreamed, when in Grahamstown, would be the first person that I would baptise. He was not yet favorable, though his wife had been baptised

(Continued on page 43)



The Ordinance of Administration

Healings come by faith and by the power of the Lord, and the ordinance of administering to the sick is designed to increase faith and to centre it in the considerations at hand. The purpose of administrations is to heal the sick in those instances where such accords with the divine will, and the procedures involved are so ordained as to aid in acquiring and exercising that faith by which the sick may be raised up.

Administration should be made at the request of the sufferer or someone vitally concerned, so that it may be done in answer to faith. The priesthood is given to bless mankind, and those who hold it, acting in harmony with the rules and regulations of the Church, are expected to use their delegation of God's authority to bless and better their fellowmen. Where administering to the sick is concerned, blanket authorization has been given to all holders of the Melchizedek Priesthood to perform such ordinances under proper circumstances.

President Joseph Fielding Smith gives the following instructions for the performances here involved: "The detail in anointing and blessing the sick is as follows: Two or more elders should be called for the purpose. One elder should pour the oil from the bottle containing *pure olive oil*, which has been consecrated upon the *crown of the head*, of the sick person. (One drop taken from a medicine dropper is improper, nor should the oil be poured from a spoon). The brother anointing should not seal anointing but leave that to the second elder. The sick person is called by name in the anointing and it should be done in the name of Jesus Christ and by authority of the Melchizedek Priesthood according to the revelation and to the end that the sick person may be healed.

"After the ordinance of anointing is finished, the elders present, two or more, including the one who anointed, will lay their hands upon the head of the sick and offer a prayer in faith in the name of Jesus Christ and by virtue of the priesthood which they hold seal the anointing. If moved upon by the Spirit of the Lord, the brother whose voice may rebuke the illness and bless with life and health. Prayers and blessings for the sick need not be of great length, that which is essential should be uttered and then the prayer closed in the name of Jesus Christ. After the administration is finished, it is wisdom for the elders who officiate not to prolong their visit, but cheerfully withdraw . . ."

Proper Administration Procedures

If a man were alone with a sick person, should he anoint with oil and give the blessing and seal it by himself? If an elder is alone and no help is available, and he is called on to administer to the sick, he has full authority both to anoint and seal the anointing.

Is it proper to anoint the afflicted parts of the body? No. The anointing should be on the crown of the head.

Is it permissible to administer the oil internally? No. Taking the oil is not part of the administration. If persons who are ill wish to take oil internally, they are not forbidden, but many sicknesses will not be improved by oil in the stomach. Is it proper for an elder to take with him a brother holding the Aaronic Priesthood to assist in administering to the sick? This question has been answered by the First Presidency and Council

(Continued on page 52)



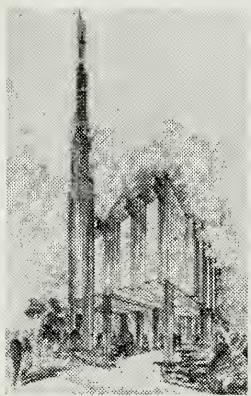
The Church Around the World

CHURCH PLANS EXPOSITION IN JAPAN'S EXPO '70

Plans for construction of an exhibition building in Osaka, Japan, for the 1970 Japanese World Exposition were announced by the First Presidency of the Church.

Contract for the exposition space was signed in Japan recently by Exposition officials and President Walter R. Bills of the Japan Mission. Plans for the building and exhibits will go forward under the direction of the Church Information Committee of which Elders Mark E. Peterson, Richard L. Evans and Gordon B. Hinckley of the Council of the Twelve are the executive committee, aided by Elder Ezra Taft Benson, also of the Council of the Twelve, who is supervisor of the missions in the Orient.

Design for the building was by Emil B. Fetzer, Church architect, and a member of the Church Building Committee. Negotiations are being made with Japanese architects and contractors to work with the Church Committee on detailed plans and construction of the building.



The plan provides for a modern Oriental design with part of the charm being the open Japanese gardens at each entrance. It is a one-story building on stilts with an entrance from both ends through the gardens to a central lobby on the ground level. Here groups will assemble to begin a guided tour of the exposition and mount to the exhibition floor on a graceful, curving stairway.

Provisions have been made on the main floor for four exhibition areas and for two small theatres with a seating capacity of 100 persons each. Exhibit areas are so arranged to provide for a continuous flow of the traffic

through the building.

The main lobby will be used for the distribution of literature and graceful, curving stairways will lead to the second, or raised floor. The theatres are situated so one can be operating while the other one is filling up. Visitors will leave the upstairs via another curving stairway.

The building will be 145 feet long and 45 feet wide, with a total of 10,000 square feet of office and exhibition space. The structure occupies 60 per cent of the building site which was the limit set by the exposition officials. A tower will rise 80 feet with a statue of the Angel Moroni on top.

The exposition building will be erected of structural steel with a light-weight cast of stone panels. According to Mr. Fetzer it is designed so that much of the material can be reused for Church buildings in the Osaka area.

An overhang on the exterior of the building will provide cover from the sun and from rain during inclement weather.

The Church has secured a favourable location for its building adjacent to a main raised moving sidewalk and near the big Japanese government exhibition area. A promenade passes along both ends of the building where the entrances are located.

The Japan World's Fair will open in the spring of 1970 and continue into the late fall.

— This article taken from The Church News
November 23, 1968

'N KIND SE GETUIENIS

Pau-Bertus de Klerk (3 jaar oud)

opgestel deur sy oupa: Andries Swanepoel

Gedurende ons vakansiereis onderweg na die Krugerwildtuin, het ons deur Swaziland gereis. Ons het die oggend vroeg uit Durban vertrek en daardie aand in 'n Hotel in Swaziland oornag.

Dit was die aand voor Kersdag en daar was baie geselligheid en joleit aangesien die Hotel die enigste vergaderplek van die publiek in baie myle omtrek is. Die Hotelbestuur het beplan om die aand onder andere 'n filmvertoning te hou. Die vertoning was op die grasperk buite voor die Hotel gereël en almal was welkom. Daar was 'n taamlike groot opkoms en nie genoeg stoele vir almal nie. Die grootmense en ouers het toe ingestem dat al die klein kinders heel voor op die gras moet sit.

Oupa en ouma was houtgerus, want hulle weet dat hulle twee klein-kinders baie soet en gehoorsaam is. Gedurende die vertoning is daar vrylik drank en eetgoed bedien aan almal wat wou hê.

Groot was ons verbasing toe ons skielik merk dat ons twee klein-kinders deur die mense beur en aansukkel na ons toe. Oupa was somaar net kwaad en wou dadelik weet waarom hulle nie stil sit en kyk nie. Natuurlik was die tweetjiës bewend en bang toe hulle by ons kom, want hulle het geweet dat hulle nie mag opstaan nie.

Maar Paul was nie links nie en sê ewe hardop en duidelik, „Oupa, hierdie mense se koeldrank stink en dit laat my neus brand.” Dit was natuurlik die reuk van sterkdrank wat naby hom bedien is en waaraan hy glad nie gewoond is nie.

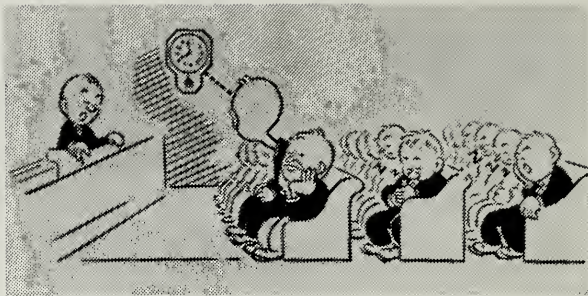
Die opmerking was hard en duidelik uitgeroep in die grootste verontwaardiging, maar dit het ook 'n groot konsternasie veroorsaak, sodat ons dadelik na ons kamers gegaan het.

Die volgende dag op die pad verder vra hy vir sy ouma somaar ewe skielik, „Ouma, ken daardie mense dan nie vir Jesus nie? Wil hulle dan gou doodgaan?” Sy ouma was baie verbaas en kon nie mooi verstaan wat bedoel Paul eintlik nie. Toe sy hom verder uitvra om te probeer vasstel waarvan hy nou praat, toe sê hy, „Maar ouma, hulle rook dan almal.” Sy vyfjarige sussie, Laurette, sê toe vir hom, „Maar man, verstaan jy dan nie? Hulle is nie mense van ons kerk nie.”

MORAAL Hier is nou vir alle Heiliges van die Laaste Dae 'n les. Ons kinders sien en hoor alles wat ons voor hulle doen. Dit is hoe hulle leer. Laat ons altyd die Evangelie so lewe dat dit God tot eer en ons kinders tot voorbeeld strek. Hier was nou twee Mormon kinders wat die risiko geloop het om liever 'n pak te kry as om stil te sit te midde die onangename reuk van sterkdrank.

The gospel that we preach is the power of God unto salvation; and the first principle of that gospel is . . . faith in God, and faith in Jesus Christ, His Son, our Savior.

— Brigham Young



Our Prayers Should Be Simple

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6:5-7).

The advice given above came from the Master nearly two thousand years ago, but we still need it. The Lord's prayer is wonderful because of its simplicity. We still have people who have the notion that a long prayer will make up for other deficiencies. The ancient Pharisees were not the only ones that needed that medicine. It applies today. Prayer alone won't get us to first base in regions above. "Not every one that sayeth 'Lord, Lord' shall enter the kingdom of heaven, but he that doeth the will of our Father which is in heaven." (Matt. 1:21).

We ought to let that advice sink in. Some of us ought to have it burned into our hides with a branding iron. The trouble with a lot of us is that we think such advice always belongs to the old Pharisees. Someone has said, "Duty is something disagreeable that the other fellow ought to do." Yes, "charity begins at home."

Prayer is a pretty sacred business to talk about, but many a man has made it anything but sacred in stretching it out. Many stories have been told of the length of some prayers, and how, it is sad to say, they have been made light of. I guess in some circles they have been so long that they went against the grain of many a lad, and I suppose sometimes things were done by the boys that didn't breathe reverence. I have heard of a father whose prayer covered so much territory that the boys could get up from their knees, have an innings of baseball and return only to find the prayer, as the boys put it, "just down to the ten tribes." Of course, that's ridiculous, but nevertheless, such a prayer suggested anything by supplication. In that home prayer was overdone. Yes, in that home there would have been more devotion if there had been shorter prayers by virtue of each member of the family taking his turn.

Too long prayers in home and in Church have taken their toll. Many a boy has been driven from sanctity and worship by continual overdoses of longevity in prayers. A father in his home with a family who prays ten to twenty minutes has something to answer for. I am sure many a good lad has rebelled against such "vain repetitions." Instead of pulling a boy to wholesome devotion, he has "rebelled against it."

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In Touch With An Unknown

by John Nicholson

I was born near Kirtland, Ohio, where the Mormons once lived. My father, Peter Vogel, was a friend of the Prophet Joseph Smith, and on two occasions he hid Joseph in his cellar while the mob was hunting for him. The prophet gave my father a copy of the first edition of the Book of Mormon, and this was always a prized possession in our family.

After the Civil War I drifted west, and finally settled in Colorado. Here I met with a peculiar experience which changed the whole course of my life. I was running a hotel at Walsenburg, Colorado. One forenoon I was asked by the hotel cook to go over to the Levi Grocery Store for something he had forgotten to order. The Levi House stood on a corner diagonally across from my hotel. As I was crossing the street a very fine looking gentleman with a suit of brownish colour, and a brownish hat approached me. He extended his hand and said, "You are George William Vogel." I scanned him for a moment and answered, "Yes, that is my name." I took him to be a travelling man, as they often come in from the larger cities. I said, "You have the best of me." He did not give me his name, but as we shook hands I never had such a feeling pass through my body. He then spoke, saying, "I am sent to you by the Master." He told me that I had been considerably worried about my brother John, who at this time was employed by an English whaling company on the different islands of the Behring Sea in the Arctic region. I told him that I had been worried about John, and he replied, "Do not worry about him any more; he is all right, and there is a letter on the way to you from him." Sure enough, three days later I received a letter saying he had resigned his position with the company and that he was on his way to Tacoma, Washington.

Then the stranger read my past to me like a book. He said that the destroying angel had tried to take my life on numerous occasions, but that I had been spared. He reminded me of the time when at the age of four years I had fallen down a well at our old home in Ohio, and had been saved by climbing into the bucket while my mother drew me out. He related incidents which had occurred all through my father's family, giving me the names of the dead and of the living, and where they were. He told me about my little sister Julia who had died as a child. He also related to me how my life had been spared on numerous occasions during the war. He further said, "You are a chosen spirit, and your mission on this earth is that you shall be a saviour to your father's household. You will yet go into the temple of the Master, and do a great work for your kindred dead." He told me to be prayerful, to listen to the promptings of the spirit and that I would be guided and directed to Zion.

I became so very much interested that I begged my new-found friend to go over to my hotel and wait until I ran my errand, and that we would have dinner together and talk further. He said, "Before I go, do you wish to ask me anything? If so, I will try to answer whatever you wish to know." I was so amazed that I did not know what to say, but again requested him to step over to my office at the hotel. I told him we would eat dinner and visit the whole afternoon. I then went across the street to the Levi Grocery, and in a few minutes returned and inquired of several who had seen us talking together if they knew who the gentleman was, and where he had gone. No one seemed to know. Arriving at my hotel, I found he was not there. I phoned the LaVeta Hotel; no such person was there and no one had ever seen him. I phoned down to Cucharas Junction to Mr. Fred Roof, the agent there, but he had not seen

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The Meaning of



“Son of Man”

by Joseph Fielding Smith

QUESTION:

In Matthew 20:28, we find the following: “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” What is the correct meaning of the term “Son of Man”? The marginal reference leads me to Phillippians 2:7, which is as follows: “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” Are we to understand that “Son of Man” has reference to the fact that Jesus came into the world “in the likeness of men” or became mortal? If not, what does it mean?

ANSWER:

In each of the four gospels we read where the Saviour frequently refers to himself as “the Son of man.” Invariably in the New Testament, the common noun, “Man,” is printed with a lower case “m”. This is very likely due to the fact that the scholars who did the translating did not understand the significance of this expression. Seemingly, they took the view as you have expressed it, that it has reference to the fact that our Lord became a man and while on the earth appeared as a man. You will realize that for centuries the prevailing notion that God, when speaking of either the Father or the Son, was without body and was not in the form of man, except as our Lord appeared among men in his earth ministry.

The expression should be written, “Son of Man,” with a capital “M”, meaning Son of God. In revelations given to the Prophet Joseph, the Saviour uses this term when speaking of himself. See the Doctrines and Covenants, 45:39; 49:6, 22; 63:53; 68:11. There are other occasions when our Lord called himself “Son Ahman.” See sections 78:20 and 95:17.

This title given to the Saviour may have been common in the days of the antediluvian saints. It is recorded in the Pearl of Great Price, that Enoch saw generation after generation down through time, and we read, “. . . Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.” (Moses 7:24). Then in verse 54 we read, “And it came to

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He's Read Book Of Mormon

Have you read the Book of Mormon? If you haven't, ask six-year-old Andrew James Iverson if it is an interesting book and you will get an affirmative answer.

Young Andrew, the son of Andrew and Maire Iverson of Valley View 7th Ward, Valley View Stake in Salt Lake City, started reading when he was four years old under the tutelage of his father. It took him about six months to read the Book of Mormon after reaching his sixth birthday.

He had sharpened his reading ability in 1967 by going through elementary books. His father then suggested he try the Book of Mormon. Mr. Iverson says he seems to comprehend the Book of Mormon, especially the action chapters deal-

ing with wars between the Nephites and the Lamanites. He stumbles over doctrinal reading.

Andrew's five-year-old brother Marc, is another ambitious reader and has started to read the Book of Mormon.

Young Andrew understands his mother is expecting a baby. For no stated reason he wants to name the new baby "Riplakish," who was a wicked monarch but a great builder as told in the Book of Mormon, according to Mr. Iverson.

Mrs. Iverson gives her sons piano lessons, both of whom would rather play the piano than participate in November 23, 1968.

— Taken from the Church News sports.

CHURCH HISTORY IN S.A. (Continued from page 36)

some several months previous. I made him several visits on making my circuits through the country. I found several persons, who to all appearances would be baptised before him. On one of those circuits I lost my horse, that Br. Parker had made me a present of to ride through the country, which left me on foot. A friend loaned me a horse to go to Fort Beaufort. Finally Mr. Green's son came to this place on business. He offered to change and let me ride part of the time, if I would go home with him. I went, found Mr. Green much the same as on former occasions. Had a long conversation; but not much inclined for baptism. The next day I was about to start on my usual circuit on foot. He tried to persuade me to stay till the next day. Said he would try to get me a horse to ride. That he did not like to see me start out on such a trip afoot. I told him if he wanted to be baptised, I would stop, on no other condition. I started on. He overtook me. When I got about a mile he asked me to get on his horse and ride. I did so. We travelled together two miles when we came to the forks of the road. Here we talked some time, he insisting on my going back. He had not yet made up his mind to comply. I started on my journey, he called me to come back, when he said he would be baptised if I would go back to his house and stay till next day. He had to go some twenty miles on business. I said I would, with pleasure.

Strange to say, when he returned, late in the evening, he brought my horse that I had lost some 2 or 3 weeks previous, which he found up in the locality where he had been.

* Editor's note: It must be remembered that this account is only excerpts, and does not contain the full details.

This material has been made available through the graciousness of Richard F. Greenwood, great grandson of William Holmes Walker. Special thanks to Doris F. Greenwood for typing assistance. Brother and Sister Greenwood reside in Alhambra, California.

Next month: Church grows, but persecution continues.

S.A. MISSION

HIGHLIGHTS

Cumorah's Message of You

Elder Brian L. Anderson, Section Editor

SALISBURY

Member Leaves for America

Reported by Jean Bean

On Saturday, November 23, the Melchizedek Priesthood held their function which took the form of a braaivleis with square dancing afterwards. There were about 40 people present, of whom 5 were visitors.

On Saturday, November 30, a big cake sale was held to raise funds for the Gold and Green Ball, the Children's Christmas Tree party and also to take the Primary children to the Pantomime.

On Sunday, December 11, members were thrilled to welcome Brother Billy Casper and his manager, Brother Ed Barner, who brought Gary Player with them to Sunday School. A special meeting was arranged for the evening for all members and friends to hear Brothers Casper and Barner relate their experiences and the blessings they enjoy as Mormons.

At MIA on Friday night, December 6, Brother Colin Thwaites was presented, for the second time, with the monthly silver cup which is awarded to the smartest scout of the month.

On Tuesday, December 10, Relief Society held its annual end of year dinner, which was also a farewell to Sister Beverley Frost who is leaving the Branch and Rhodesia to marry and make her home in the United States of America, and also Sister Jenny Neale whose husband

has been transferred to Que Que.

On Friday, December 13, MIA held a "Swimming Gala" at one of the nearby swimming baths. In spite of the wet weather there was a good turnout and all the members were most enthusiastic, and everyone thoroughly enjoyed the evening.

On Saturday afternoon, December 14, 22 Primary children and 7 officers and teachers went to see the pantomime "Sleeping Beauty", which they all enjoyed.

In the New Year Sisters Pauline Wainwright and Norma Thwaites hope to attend courses on becoming proficient Akelas, as it is hoped to start a Cub Scout group in 1969.

On Saturday evening, December 14, about 60 saints gathered at the chapel to have carol singing. The evening was a great success. During the evening the Elders put on a short show which kept the audience in fits of laughter — the facial expressions speaking louder than the words spoken. Elder Shupe and Elder Martin concluded the show by singing "Night Before Christmas" with Elder Shupe thumping an African "tom tom" (drum) and Elder Martin playing a guitar.

At the Salisbury airport a large number of friends gathered to say good-bye to Sister Beverley Frost and to wish her a safe and happy journey and joy in her new life there.

Reports Relief Society Growth

Reported by Dawn Owen

Relief Society's last lesson before recess was an evening of wonderful togetherness. Sister Joyce Jones gave the lesson on "Christmas Preparations" which was much appreciated. Favouring us with a demonstration on "cake icing" was one of our active members of Relief Society, Mrs. Goodchild. And we say a big thank you to her. After icing three beautiful cakes she donated them to us. They were sold to the highest bidder and the money received was allocated to our Christmas Party. A surprise at the end of the meeting awaited our beloved sister, Vie Watts, who had just moved into a new flat. All the sisters brought something useful to start her and President Watts off in their new home. Her face was a study in surprise as she unwrapped the gifts, and her remarks brought laughter and happiness to the givers.

Friday December 6 saw twenty sisters out in all their glory. Beaming with happiness, dressed in their finest feathers, and hair couffed, they were the centre of attraction at a "Farewell 1968" dinner at the Selborne Hotel. After dinner, they proceeded to the Palace Theatre and there once again enjoyed that wonderful film, "The Sound of Music". And so at the end of a hard working year, we thank the hard working sisters for many years of faithful service. With our Chapel now dedicated, life will be easier. This Auxillary has grown tremendously this year. We have many active non-Church members and they were very sorry to see the end of the meetings for six weeks.

A very large crowd was present at our Christmas Party. The hall was beautifully decorated by the MIA which delighted the children. After the opening prayer by Brother Jubber, carols were sung by members of the MIA and a Nativity play by Primary was an absolute joy. Father Christmas arrived in all his glory, and gifts were presented to over forty children, after which they enjoyed the party fare. Sister Melody Austin entertained us with a Modern Ballet Solo, after which games took over for young and old and a wonderful evening was had by all.

LUSAKA

Notes Growth of Membership

Reported by Floyd D. Larson

Active membership in the Lusaka Home Sunday School has more than doubled in the past six months through the welcome arrival of five new members into our group. In June, Brother Peter A. Darby, a Voluntary Service Overseas teacher from England, teaching at the Chikankata Secondary School of the Salvation Army some eighty miles from Lusaka, was introduced to the principles of the Gospel by Miss Linda Papsdorf, of the Canadian University Services Overseas, teaching at the same school. Brother Darby went to the Mission Home during his June vacation and received instruction from the Elders. He was baptized and confirmed on

June 22 by Elder Norman Alger (since gone home) and Elder Hal Goates. He was ordained a Deacon in the Priesthood one week later, by President Badger. Since that time he has made great efforts to find a way into Lusaka as often as he can leave the school, to participate in our Home Sunday School.

In December the Donald Wadsworth family, active LDS members from the Eighth Ward of Logan, Utah, arrived in Lusaka on a two-year tour-of-duty with the United States Agency for International Development. Brother Wadsworth is teaching engineering subjects at the Natural Resources Development College. He and Elder Larson are

old schoolmates from Utah State University. They had not seen each other for thirty five years. The other members of the family are wife Helen, and two five-year-olds, Caldon and Donna. Sister Wadsworth has volunteered to teach a children's class in the Sunday School, which will also be attended

by Sister S. Phillips grandson, Michael Nash.

To the few of us who have kept the Sunday School going despite reduced numbers, it is with thankful hearts that we welcome these choice people into our group to strengthen it, and to enjoy their association.

RAMAH I

Ends Successful Year

Reported by Gordon R. Dell

The Sunday School reports that on November 29 they held a Christmas Tree party for the young people. Before Father Christmas arrived, Gilbert Stroud and his band entertained, and then came the highlight of the evening — the distribution of presents by Father Christmas.

Most of the teachers of Sunday School have held class outings during the month. Finally, on December 22, a large congregation enjoyed the special Christmas programme. The Junior Sunday School presented a tableau depicting the scene witnessed by shepherds a little more than 1900 years ago.

The MIA has climaxed the year of activity with three events. First, caroling to the old members of the Church, second, the MIA Christmas party held on Thursday December 19, and third, a "swimming gala" held at the home of Brother and Sister Wally Taylor. Special thanks must go to Brother Don Fun-nell, Sister Gloria du Plessis, and Sister Carol Matthews, for their efforts in these events.

The First Quorum of elders held a social at the Krugersdorp Chapel to close the activities of the year. The Ramah First elders and their families thoroughly enjoyed the "light supper" and entertainment arranged by the First Elder's Quorum Presidency.

Relief Society had a bumper closing social on December 3. It was well attended and the Presidency took the opportunity to commend the sisters for their fine work during 1968.

Sometime ago we honoured Brother and Sister Tex Smith for their years of marriage and service in the Church. This month we paid tribute to another long time member of the Church, Sister Muriel Barnes, who was baptized at Waterval Farm fifty years ago.

SPRINGS

Primary Introduces "Children's Friend"

Reported by Valerie Keuning

The Primary has been very busy preparing for their special programme — "The Children's Friend Festival". What a lovely evening this turned out to be. Wednesday, November 20 was set aside for this and the children entertained their parents, together with members and friends. They put on an excellent show. Everyone was introduced to the "Children Friend" through song, dance, storytelling, and skits — all done by the children. The closing

Christmas Party for Primary was held on Wednesday, December 4. Each Child brought along a gift to be handed to the Children's Welfare Organization, to enable other youngsters to receive a gift this Christmas. On Sunday, December 8, Primary bade farewell to three of their members, Felicity Martell, Avis Martell, and Diane Hulbert. These young sisters have now graduated from Primary to MIA and the Primary wishes them lots of

happiness as they now start on their next step in their progression in the Church.

Branch Conference has come and gone. A lovely week was spent by all the members enjoying a great spiritual feast. Each auxiliary chose their own theme. The climax came on Sunday evening, December 8, with the final session. The congregation was addressed by President Douglas Hulbert his First Counselor, Brother Bert Phillips, and the entire District Presidency.

Our congratulations go to Sister Phyllis Armstrong who received her 25 year service pin for her work done in the Primary. This is certainly a great achievement and we look forward to Sister Armstrong

serving for many more years.

The Relief Society held their closing social in the form of a dinner on Thursday evening, December 12. The hall and tables were beautifully decorated and the food was tastefully prepared. Last year's "Pollyannas" were revealed and gifts exchanged. Sister Helen MacMilland made special mention of the Visiting Teachers, thanking them for their devotion and support during the past year.

We said farwell to Brother Fred MacKay, who has left South Africa for the United Kingdom, to join his wife and children. We will certainly miss his cheerful face in our branch and wish him success in the future.

KLERKSDORP

Has Sunday School Party

The highlight of the month in the Klerksdorp Branch was our Sunday School Party, held on Saturday, December 21. Father Christmas arrived to distribute gifts to all the excited children. He was hilariously assisted by two very colourful and comical clowns. When all the gifts had been given out from under a fine Christmas tree, everyone enjoyed a braai-vleis. The evening was beautifully rounded off by a delightful tableau play of the Nativity presented by the Primary children. This was very well done and conveyed to us all the sweet spirit of the birth of our Saviour.

PRETORIA

Witness Wedding

Reported by Anna Muller

On November 27, a Kitchen Tea was held for Vivienne van Staden at the home of her parents. She was presented with a number of useful articles for her new home.

December 6 was a beautiful day for the wedding of Vivienne. After the wedding in the Pretoria Chapel, a reception for the many guests was held in the Cultural hall. The members of the Branch extended their best wishes to Vivienne and Leon.

Congratulations to Cecelia Hulton and John Comrie on their recent engagement.

Primary closed their activities for the year with a social on December

4. The children were all dressed in fancy dress and the costumes were most original. The Top Pilot Primary class were also presented with their wings on this occasion.

Relief Society held their closing social on December 5. The sisters certainly deserve a rest after their hard work during the year in aid of the Building Fund.

It was a great occasion in the lives of four young people when they graduated from Primary on December 8. Congratulations to Cheryl Wiblen, Priscilla France-Brotherton, Ricky Andrews and Karl Muller.

WELKOM

Sees Characters from the "Ark"

Reported by Violet Holtshousen

December proved to be a busy and active month in the Welkom Branch, even with the intense heat experienced here. Relief Society set the ball rolling with their closing social, which took the form of a basket party. The ladies brought along their husbands plus their baskets and the evening was most enjoyable.

Friday, December 13, Primary held their closing party and what with all the good things to eat the little ones really made the most of it.

December 17 saw the MIA closing social which was fairly well attended. They and the scouts are now in recess for a while.

On December 21 a Christmas tree was organized. The theme for this event was called "The Ark." The children were required to attend in fancy dress depicting the mode of costume worn during the time of the building of the ark. The prize for the best costume went to young David Parkin and his young friend Brian Vosloo. The party went off well and was enjoyed by all.

Brother and Sister Futter were blessed with a visit from their daughter Peggy, who flew out from Canada to spend Christmas with them. It was lovely seeing her again. We wish her a safe return journey.

BELLEVILLE

Brings Good Cheer to Aged

Reported by Dorathea E. A. Storey

At District Conference on November 30 and December 1, Bellville was given, for the first time, the opportunity to provide lunches and refreshments. These were excellent and proved a great success. A profit of R32 was realized. Thanks go to all those who so willingly helped, and a special thanks to Sister Ivy Fourie and those sisters who donated cakes.

On December 6, the scouts joined with the Tygerberg District in their annual Canadian Christmas Tree. They brought gifts of food which were distributed to local needy causes.

A rather hurriedly organized party given by the MIA on December 14 turned out to be great fun. The hall was lit with candles and a festive spirit was present. The party marked the close of another MIA year.

With Christmas on the doorstep, carol singing was the order of the day. Thus, on the evening of

December 23, a small band of MIA members set out to bring good cheer to the aged, and the less fortunate children. The band of singers was well received. The visit to the George and Annie Starck Homes for the aged was the highlight of the evening. They sang to a group of ladies who had gathered outside and at their windows to listen. Then they were invited inside for cold drinks and biscuits and were shown a section of this beautiful home. The singing was led by Sister June Foreman.

The Sunday School had a Christmas tree party for the little ones on the afternoon of December 14. The children sang carols, played games and received gifts. The kiddies and adults who were there had an enjoyable time.

A special Christmas programme was presented by the Sunday School on December 22. The Primary children sang some carols and the speakers were excellent.

MOWBRAY

Participates in District Conference

Reported by Beatrice E. Smith

Christmas month is always one of fun, activity and joy here in the

Cape. It all began on November 30, when the first sessions of District Conference were held. It was so good to see President and Sister Badger at all of the sessions. It also felt like old times to have Sister Theo Cherritt with us at these meetings. While the Priesthood held their first meeting in the Chapel, the ladies of the Cape Branches met in the Relief Society Room. This meeting was mainly in the form of a demonstration of Christmas decoration, together with hints for future bazaars.

Conference Sunday was an ideal day. All of the talks were on the subject of "The Gospel in Our Lives". The musical and vocal items were very well received. Each talk dealt with some facet of daily living and the speakers drew on their own rich experiences, when giving advice on how to live fully and practise the keeping of the commandments.

Primary officers and teachers held a "get-together braaivleis" at the home of Brother and Sister Todd on December 6. It was a glorious evening weather-wise and a wonderful evening pleasure-wise. Those who did not feel like having a dip in the swimming pool sat and viewed the expanse of beautiful hydrangeas. Eats were enjoyed by active and sendentary guests. Primary personnel voted this a "best-ever" party.

Sunday School and Primary held a combined Christmas tree party on December 13. There was a Christmas tree glowing and twinkling to please the eyes and hearts of all children — big or small. Our little ones put on their own Nativity play. What mattered it that one small angel wore her halo around her neck or that another had his at a decidedly rakish nautical angle?; or that a tiny shepherd fell fast asleep on the stage? All of these added to the beauty and enjoyment of the occasion. Santa Claus arrived in style and distributed baskets of goodies to all of the starry-eyed little ones. Only one disappointment marred the event. The little ones from the orphanage, who were to have been the children's guests, were prevented from coming by an outbreak of measles. The gifts were later taken to one of the children's hospitals.

The MIA singers went carolling on the evening of December 17. As one of those visited by the "waits", this correspondent can vouch for the fact that their visit and their carols were greatly appreciated. It was an old-fashioned sort of evening. The singers arrived in pouring rain and they brought the warm glow of the spirit of Christmas into the homes they visited.

A special blessing of happy Christmas time came to the Dyason family on that great 25th, when Margaret arrived home after nine months in Europe and the Holy Land. All of her friends are glad to see her back.

Congratulations to the Donald Harpers on the arrival of another little son — just in time for Christmas.

Sister Edith Wiid returned to Cape Town on December 2, after practically circling the globe. She is looking very fit and is welcomed by both old and new friends in the Branch.

The year was seen out in happy fashion with an old year's dance on December 31, 1969 was welcomed in by the singing of "Auld Lang Syne" and a last dance before going to bed.

EAST LONDON

Primary Children Share Christmas

Reported by Maria van Heerden

December lived up to its reputation once again by being a very hectic month for the East London members. First of all, everyone was thrilled with the R300 raised at the annual bazaar. All those responsible are to be commended for their diligent work. A surprise "Kitchen

Tea" was arranged at the Corrigan home for Sister Antoinette van Heerden, who is to be married to Brother Ralph Corrigan on December 28. She received many useful gifts 'mid much laughter as she tried to guess each object. Traditionally Christmas time is celebration

time, and here we started with the Relief Society closing social where the ladies exchanged gifts and enjoyed the results of each others' recipes.

Primary entered into the spirit of goodwill by inviting a number of underprivileged children to their party, and presenting each visitor with a gift. The main object of this was to show the children that it is particularly blessed to give, as the Primary children received no presents themselves.

Sunday School followed with their party on December 18, although some of the tiny tots did not approve of Father Christmas, the round tummies of the older lot

were a sure sign of success. At this occasion, Sister Rita Corrigan was presented with a bouquet of flowers in Primary colours by her teachers as a token of appreciation for all her hard work in Primary.

Little Sally Waldek surprised all with her first talk in Sunday School, without notes. Her efforts prove that she will grow into a very accomplished speaker. Visitors to the Branch this month were the Fry family from Bloemfontein, Sister de Jongh from Krugersdorp, and Sister MacTavish and her son from Zambia. We were very happy to have them with us. A welcome is extended to the Trollips who have been away for two months.

PIETERMARITZBURG

Has Sunrise Service

Reported by Connie de Bruin

December was a very busy month for the Maritzburg saints. The Sunday School Christmas Tree went off very well with lots of goodies to eat and drink and presents for all. Judging by the empty plates, bottles, and Christmas wrappings, everyone had a good time.

The Christmas services started off with a Sunrise Testimony meeting at Brother and Sister R. Caine's farm at Thornville, 15 miles out of Maritzburg. This was a really wonderful experience and the sunrise was breathtakingly beautiful. The spirit continued during the special programmes put on by the Sunday School and the branch. The Junior Choir was really wonderful to hear.

As usual, the members went out carol singing on Christmas eve, and even though it was raining, a great number of saints turned out to give cheer to the patients of Greys Hospital. There were many saints suffering from sore throats on Christmas Day — resulting from singing for 3 solid hours without a break.

New Year's Eve saw about 30 members enjoying the movie, "Yours, Mine and Ours." After the picture everyone went out to the chapel and cooked eggs and bacon. The evening was rounded off by dancing until 1 a.m. A truly good ending to the old year and a good beginning to the new.

Brother Ken Orth is settling back to normal in the branch after his mission, which was completed at the beginning of December.

Best wishes to Sister Ruth Cunningham who was baptized during December.

DURBAN

Reports Close of 1968

Reported by Cherryl Dawn Vice

Although this month spelled the the Christmas recess, it did not closing of various auxiliaries for mean hibernation for the Branch

— far from it! Great activity was constantly apparent, especially over the festive season. The MIA held a carolling evening when the MIA members undertook one of the kindest deeds possible by visiting and singing Christmas carols to the little children at Addington Hospital, and also doing likewise at a home for the old folk; this was followed by the MIA closing social.

The Primary also held their closing social and festival when the "little people" showed what they could do, and at the same time advertised the "Children's Friend" to excellent effect.

Not to be outdone, the Sunday School held their Christmas Party which was attended by a "VIP" in a red gown edged with snow flakes.

Added to these was a Priesthood Quorum Social at Pietermaritzburg

and a fireside meeting sponsored by the MIA, and also a social and film evening at the home of Brother and Sister Rawlings for the "Highway" section of the Durban Branch.

Congratulations to Sister Charmaine Kee and Desiree Vice who formally graduated from the Primary and now become members of the MIA.

We welcome Sister Cheryl Harborth and Sister Daren Davis, both newly baptized into the Branch.

Many "Up-country" members visited our Branch this month, especially when the exciting Basketball match took place between the Transvaal and Natal District M-Men.

The year ended with a New Year party and dance, which was enjoyed by both young and old.

IN TOUCH WITH AN UNKNOWN (Continued from page 41)

anyone answering the description. I phoned to Mr. Foster, on the Apashapa, but he had not seen any such person around.

There were two trains a day running north and back from Denver. The conductor and passengers ate dinner at my hotel, and I inquired of them all if any of them had seen such a man as I described, but no one had seen him, and I never saw him again.

Editor's Note. The above circumstance made a deep impression on Brother Vogel's mind, but he did not know what to make of it, and could not satisfy himself with any explanation. So he went about his daily tasks as heretofore, wondering, wondering. Subsequently he sold his hotel, took a position with the Standard Oil Company, and was sent to Salt Lake City to straighten out some difficulties there. It was his first visit, and he was greatly interested in the sights, the Temple, the Tabernacle, and the splendid manner in which the city was laid out. He stopped at the Valley House, that historic old hotel which is now nothing but a memory, and gradually in drifting around, made a few friends. Someone, he has forgotten who, induced him to attend a "Mormon" meeting, and there, to his great astonishment, he heard expounded the same doctrines that he had heard from the mysterious caller in Walsenburg, Colorado. From that time on his whole duty was clear before him, and he was not long in applying for baptism.

Thirty-four years have come and gone since Brother Vogel allied himself with the "Mormon" Church, and he is still here with us, ripe in wisdom, experience, and the blessings of the Spirit. He looks calmly forward to the great change, which now cannot be far away, and with a pleasing hope of meeting the members of his father's family, and his many friends and relatives, whom he had laboured for, according to promise, in the temple of the Lord.

This article is taken from the Book, LDS Adventure Stories, compiled by Preston Nibley.

ORDINANCE OF ADMINISTRATION (Continued from page 37)

of the Twelve as follows: "It was the sense of the Council . . . that the practice of administering be confined to the elders; but in the case of absolute necessity, that is where an elder finds himself in the situation that he cannot avail himself of the company of a member of the Aaronic Priesthood, or even a lay member, but for the purpose only of being supported by the faith of such member or members, *the elder alone to officiate in the ordinance of administration*; or, the elder may administer alone without such assistance of a lay member of one holding the Aaronic Priesthood . . ." (These instructions should not be interpreted to mean that the Aaronic Priesthood holder or a lay member should lay on his hands with the elder.)

Repeated Anointings not Necessary

If a sick person has been anointed and the following day seeks another blessing, it is not necessary to anoint with oil the second time. President Joseph F. Smith has left us this counsel: "In the matter of administering to the sick, according to the order and practice established in the Church, *care should be taken to avoid unwarranted repetitions*. When an administration is made, and when the blessing pronounced upon the afflicted one has been received, the ordinance should not be repeated, rather let the time be given to prayer and thanksgiving for the manifestation of divine power already granted and realized. No limit should be or can be set to the offering of prayer and the rendering of praise to the Giver of Good, for we are especially told to pray without ceasing, and no special authority of the priesthood or standing in the Church is essential to the offering of prayer; but the actual administration by anointing with oil and by the imposition of hands by those who hold the proper office in the priesthood is an authoritative ordinance, too sacred in its nature to be performed lightly, or to be repeated loosely when the blessing has been gained."

Sick Not Dedicated to Lord

The elders are to bless and comfort the sick and acknowledge the hand of the Lord in all things; but they are not to dedicate a person to the Lord.

This article is taken from the Melchizedek Priesthood Manual for 1967-68.

PRAYERS (Continued from page 40)

I like to hear a prayer sincere but well put together. We owe it to one another when one of us prays for the group that the prayer be logical, to the point, and run smoothly, but above all it should be from the heart. It should be simple. If we would take twenty-three hours out of the twenty-four each day to remind the Lord how grateful we are for our different blessings and enumerate the different things, we never could have enough time to do it. "For your Father knoweth what things ye have need of, before ye ask."

Very often when a man is called to the pulpit to open or close a meeting, the length of his prayer would indicate the fellow was afraid he wouldn't be called before the public for another ten years and was going to take advantage of this particular opportunity to discourse. I like a short prayer, and I believe my tastes along this line are like those of most people. I like a short letter, don't you? I don't have much idea as to the organization on high in recording and listening to the prayers directed there, but I imagine sometimes even the recording angels up there whisper to one another accordingly, "oh how I wish that fellow's prayers were shorter."

This article is taken from the book, "To Whom it May Concern", by Marvin O. Ashton.

Message of Inspiration



Knowledge comes through personal effort. Its acquisition involves labour. Exact and definite knowledge comes to all of us in exact ratio with the amount of intelligence, moral courage and perseverance we put into the active search for it.

President David O. McKay

"SON OF MAN" (Continued from page 42)

pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things." From these words written long before the advent of Jesus Christ on the earth, it would appear that he was known by this title in that day.

THE LORD'S COUNSEL TO ADAM

We have received other definite information in the counsel the Lord gave to Adam, as recorded in Moses 6:57, which is as follows:

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, or no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

Here the Father speaks to Adam of himself as a Man whose name is "Man of Holiness." Therefore, we are justified in saying of Jesus when referring to himself as Son of Man, he means that he is verily the Son of God who is Man of Holiness or Holy Man.

Incidentally we learn that the place where Adam dwelt, and where he blessed his righteous descendants three years before his death, and where the Lord appeared to him was named Adam-ondi-Ahman. May we not in truth say that the meaning of this name is, the place, or land, of God where Adam dwelt?

The things of God are of deep import ;
and time and experience and careful and
ponderous and solemn thoughts can only
find them out. Thy mind, O Man, if thou
wilt lead a soul unto salvation, must
stretch as high as the utmost heavens
and search into and contemplate the
darkest abyss and the broad expanse of
eternity — thou must commune with
God!

-Joseph Smith

MISSIONARY ACTIVITIES

APPOINTMENTS



Johnson



Harker



Dennis

ELDER ERIC JOHNSON, appointed Assistant to the Mission President, January 3, 1969.

ELDER BROOK HARKER, appointed District Leader of the newly created Johannesburg District, January 2, 1969.

ELDER ROBERT DENNIS, appointed Mission Secretary, December 31, 1968.

RELEASES



KENNETH L. ORTH
Pietermaritzburg, Natal



JAN JOUBERT
Springs

ELDER KEN ORTH, released December 6, 1968. Elder Orth laboured in Bloemfontein, Krugersdorp, Germiston, Johannesburg and Durban.

ELDER JAN JOUBERT, released December 29, 1968. Elder Joubert laboured in Johannesburg, Pretoria, Port Elizabeth, Durban, Pietermaritzburg, and Klerksdorp.

TRANSFERS

ELDER ROBERT SHUPE, transferred from Salisbury to Germiston as District Leader of the East Rand, January 2, 1969.

ELDER RULON THOMSON, transferred from Johannesburg to Orkney, Tvl, January 2, 1969.

ELDER SHAN SMITH, transferred from Pretoria to Orkney, Tvl, January 2, 1969.

ELDER WILFORD TOONE, transferred from Bulawayo to Salisbury, January 2, 1969.

ELDER BRIAN ROCK, transferred from Johannesburg to Bulawayo, December 28, 1968.

FROM OUR RECORDS

BLESSINGS

BELLVILLE

BURGER, Willem blessed December 8, 1968.

LE ROUX, René Florence blessed February 4, 1968.

CARLETONVILLE

COX, Beverley-Ann blessed April 7, 1968.

EAST RAND

MANN, Gary Maurice blessed July 20, 1968.

MANN, Cynthia Lilian blessed July 20, 1968.

KRUGERSDORP

DOLLER, Wayne Grant blessed September 1, 1968.

MOWBRAY

VERMEULEN, Nico blessed April 28, 1968.

BAPTISMS

DURBAN

DREYER, Joan Beatrice baptized September 13, 1968.

HARBORTH, Cheryl Dawn baptized December 21, 1968.

EAST RAND

MANN, Cecelia Veronica (Leff) baptized July 20, 1968.

MANN, Jennifer baptized July 20, 1968.

MANN, Maurice Crawford baptized July 20, 1968.

MANN, Shirley baptized July 20, 1968.

KLERKSDORP

McKNIGHT, Alfred A. baptized July 7, 1968.

KRUGERSDORP

COOPER, George Herbert baptized November 9, 1968.

MOWBRAY

McGREGOR, Dale baptized November 11, 1968.

VEREENIGING

WILSON, Jennifer Lynn baptized December 13, 1968.

ORDINATIONS

BELLVILLE

BANFIELD, Douglas William ordained a Deacon December 22, 1968.

BESTER, Leon ordained a Deacon December 22, 1968.

GALLOWAY, William Ferdinand ordained a Teacher December 22, 1968.

GOOSEN, Nicolaas Johannes Albertus ordained a Deacon December 22, 1968.

SIEMS, Henry William Charles ordained a Priest December 22, 1968.

VAN DER POLL, Johannes ordained a Priest December 22, 1968.

DURBAN

BEVAN, Peter Graham ordained a Deacon December 1, 1968.

DINGLEY, Eric George ordained a Teacher December 19, 1968.

FIELD, Norman Hugh ordained a Priest December 8, 1968.

GRANTHAM, Ruary Gordon ordained a Priest December 1, 1968.

HILL, Garith Charles ordained a Deacon December 1, 1968.

HILL, John Robert ordained a Deacon December 1, 1968.

HILL, Robert William ordained a Deacon December 1, 1968.

MITCHELL, William Arthur ordained a Deacon December 1, 1968.

SPEAR, Peter Bernhard Spencer ordained a Teacher December 1, 1968.

WILLSON, Graham Peter ordained an Elder November 11, 1968.

EAST RAND

HANSEN, Manfred ordained a Deacon December 1, 1968.

ROBBETZE, Wentzel Christoffel Coetzer ordained a Deacon October 27, 1968.

MOWBRAY

BARRIS, Arthur Stanley Michael ordained a Deacon December 15, 1968.

BARRIS, William Arthur ordained a Priest December 15, 1968.

FOURIE, Roy Paul ordained a Deacon December 8, 1968.

ROODE, Christian Daniel ordained a Priest September 29, 1968.

VEREENIGING

KINGSLEY, Stanley S. N. ordained a Priest September 29, 1968.

MARRIOTT, Michael Pickford ordained a Deacon September 15, 1968.

SHEASBY, Anthony William ordained a Deacon December 15, 1968.

They Speak for Themselves

Some folks think they are busy when they are only confused.

* * *

If we give everything we have for eternal life, it will still be the best bargain we can make. — Sterling W. Sill

* * *

Nothing annoys a woman more than to have friends drop in unexpectedly and find the house looking as it usually does.

* * *

Courtship woes — woman's point of view:

The hardest task a woman has is to prove to a man that his intentions are serious.

* * * Nothing is more annoying to a girl than for a man who has loved and lost her to turn out to be a good loser.

* * *

An umbrella is a device for keeping two people half dry.

* * *

In 1956 a guide in the Holy Land led the late Elder Adam S. Bennion to the tomb belonging to Joseph of Arimathea in the days when Jesus lived and in which Jesus was entombed after his crucifixion. As the guide stood there he said: "There are many tombs of great men to be found all over the earth, but this one is different from any of the others — This one is empty!" — Elder Harold B. Lee

* * *

The bystander noticed the farmer having difficulty with his horse. It would start, then slow down, almost stop until the farmer urged it on again. Finally the observer asked, "Is your horse sick?" "No," said the farmer, "but he's so afraid I'll say 'whoa' and he won't hear me, that he stops every so often to listen."

* * *

The amount of sleep required by individuals varies . . . except that each person needs just five minutes more.

* * *

There's no limit to the good a man can do if he doesn't care who gets the credit.

* * *

A man's temper improves the more he doesn't use it.

10 APR 1969